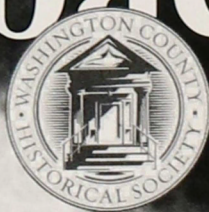


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Flashback



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Journal of the Washington County Historical Society
Preserving the Past for the Future

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On the cover: Poet George Ballard, pictured in the 1920s, wrote verse for publication in the local Fayetteville newspaper and eventually published a book of his poetry, *Ozark Ballads*, in 1928. A look back at his life and poetry begins on Page 147.

Courtesy of the Shiloh Museum of Ozark History, Joe Neal Collection (S-88-177-1)

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George Ballard: Forgotten Poet of the Hollow

By J.B. Hogan

The history of Fayetteville's African-American community, for the most part, has been under-reported or ignored. Moving into the area roughly bounded by Washington and Walnut Avenues on the west and east and by Spring and Rock Streets on the north and south sometime after the Civil War, our city's black population typically has had to fend for itself over the years.

Variously known as Vaughan's Valley, Tin Cup, Spout Spring or simply the Hollow, the valley between the square and Mount Sequoyah was the primary community for African-American residents, although an occasional individual or an extended family group lived outside of the area. Two of the individuals who made their way into South Fayetteville, the traditionally poor white part of town, back in the 1950s were horseman Otis Parker and musician Ralph "Buddy" Hayes.

Despite the geographic, economic and social limits imposed on the inhabitants of the Hollow by decades of segregation, many members of the community still gained recognition for their contributions to the culture and life of Fayetteville.

Counted among these would be Patrolman Lem McPherson, killed in the line of duty in 1928; James Hoover, indispensable long-time employee of City Hospital; and Louis Bryant, who worked many years for Collier's Drug.

In addition to these men, many other families from the Hollow have contributed to our history. Names like Carr, Young, Buchanan, Deffebaugh, Pettigrew, Manuel, Blackburn, Morgan, just to select a few, will be recognizable to long-time residents of the city. Regrettably, and despite their role in making Fayetteville what it is today, most of these people are lost in the mists of history.

Of those lost in time, or nearly so, one who most assuredly

should not have been is the poet George Ballard. At his peak during the 1920s and 30s, Ballard was not as well-known as some of the other local authors during this very active literary period, such as Charles J. Finger, Charles Morrow Wilson, Murray Sheehan and Rosa Marinoni. Nonetheless, Ballard is a writer of some import and worthy of continued evaluation and interest.

Born January 4, 1882 in the rural community of Cincinnati in western Washington County, George Pool Ballard grew up on a farm. By early 1902, however, he had moved to Fayetteville and married Rosetta Dart.¹ The young couple lived in a small house on East Mountain Street just behind the old Washington County Jail, which was new then, having been built just five years before in 1897.

Like most African-American men of his time, Ballard worked at whatever jobs he could find to make a living for himself and his family. He shined shoes in a barber shop, worked as a mechanic, and was the jail janitor in February of 1928 when six prisoners escaped, knocking Ballard down in the process as they fled custody.²

By the time Ballard was run over in the jail break, he had already achieved some level of notoriety as a poet. This was true primarily because of a poem he wrote in tribute to Woodrow Wilson upon the president's death February 3, 1924. The poem was published in the *Fayetteville Daily Democrat* on February 6, 1924 and within ten days had garnered Ballard "wide recognition" not only here in Fayetteville but in other parts of the nation as well.

Simply titled "Woodrow Wilson – A Tribute," the poem was praised, besides here in Arkansas, by readers in Iowa, Arizona and Florida. A letter from the Reverend Frank W. Court, Methodist Episcopal minister from Davenport, Iowa, commended Ballard for his "excellent production" and wished him "every success."³

"Each human heart is touched with grief," Ballard's poem begins, "The nation bows its head/For over the wire the news is flashed/'Woodrow Wilson is dead.'"



Courtesy of Shiloh Museum of Ozark History, Joe Neal Collection (S-88-177-1)

A photo of George Ballard from the 1920s.

The final verse reads:

He has no need of "worldly peace"
 He leaves the league behind
 He has signed his name where angels sing
 "Blest be the tie that binds."⁴

The poem, in the manner of the age, is signed: George Ballard (colored), Fayetteville.

Just over three weeks after the Woodrow Wilson tribute poem was printed in the *Daily Democrat*, Ballard had yet another poem published in the paper. This one was entitled "A Toiler Speaks" and was written in response to author John J. Montague's poem "Contentment." Montague's work described a "white-collared" hero, a "soft-handed, dressed-up" man "content to live idle and clean-collared" while the work of the world is done by those "not afraid to soil their hands or garments."⁵

Ballard's response was rapid, sharp and to the point, although it's fair to say the version of "A Toiler Speaks" published in the 1928 collection *Ozark Ballads* was improved by editing. A portion of the later poem is quoted here:

I always feel proud of the work that I do,
 It's a kind that the public demands.
 I can not spoil my complexion like you
 For I am a dark-collar man

.....

Although my face may be black as a crow,
 And my hands be covered with dirt
 It gives me great satisfaction to know
 That I'm not a mere collar and shirt.

So give me the overalls, jumper and cap,
 Although they may tend to degrade.
 I have no use for the white-collared man
 Who does nothing but sit in the shade.⁶

This time the poem is simply signed: George Ballard.

The year 1928 was special in Fayetteville. It was the city's centennial and all the stops were pulled to make sure it was celebrated properly. Events were held throughout town during the week of July 4. Speeches were made, plaques dedicated and pageants held all to commemorate the one hundredth anniversary of Fayetteville.

For the centennial event, George Ballard composed a poem entitled "Parable," which makes light-hearted use of the Golden Goose story to salute his adopted city. He also wrote a more direct poem for the one-hundred year anniversary of Fayetteville which he titled "Centennial" (100 Years of Fayetteville) July 4, 1928." In part, the poem reads:

If you want, in looking back,
To see how time has flown,
Just look around in Fayetteville
And see how she has grown.

Our streets are paved with concrete,
Our electric lights, aglow—
Our homes were lit with candle light
One hundred years ago.

.....

A dozen generations,
Like the flower and the weed
Have passed into the great beyond
That others might succeed.

We have the same old babbling brooks,
The same old rivers flow;
But Fayetteville was not the same
One hundred years ago.⁷

In addition to his poems, Ballard suggested a float for the centennial parade that celebrated "Negroes of the Old South."



Courtesy of the Northwest Arkansas Times and Northwest Arkansas Media
George Ballard poses for a photo, reprinted in 1978.

Featured on the float would be old-timers “Uncle” Sam Young and Charles Richardson among others. Modern Priscilla, an African-American women’s group, was in charge of the float.⁸

1928 also saw the culmination of Ballard’s poetic work with the publication of his book of verse, the cleverly titled *Ozark Ballads*. The collection includes forty-one poems, including those already mentioned here and was edited by Lessie Stringfellow Read, then editor of the *Fayetteville Daily Democrat*, whose parent company Democrat Publishing and Printing Company put out Ballard’s book.

Ballard dedicates his book to “Members of the Colored Race Who Thus May Be Encouraged To Seek Self-Expression Even In A Crude Way” and to all the “White Friends Who Have Lent Help And Encouragement.”⁹ He also includes a short poetic “Appreciation” for Mrs. Lessie Read who he calls “a kind and gentle friend” that “helped me to succeed.”¹⁰

Read’s introduction to *Ozark Ballads*, while certainly positive, sometimes seems almost apologetic about the “colored” poet’s work. Read tells us that while friends “have encouraged” Ballard “not even these expect him to become another Paul Lawrence (sic) Dunbar.”¹¹

“Judged as true poetry,” Read adds, in reference to Ballard’s work, “it is not possible to rank the ‘ballads’ very high.” She does allow that some “University students and newspaper editors have been kind” to Ballard and see “a real if latent talent” in his poetry.” Ballard, Read tells us, “knows nothing of the technique of writing.” “My verse,” she then quotes Ballard, “just comes to me and I write it down.”¹²

Despite this rather lukewarm, qualified support, which seems to imply that Ballard’s literary output is as much that of a savant as a poet, this nearly forgotten writer’s work can stand on its own. George Ballard was a poet – plain and simple. Any decision as to the quality of his work can and should be left up to his readers.

Ozark Ballads is divided into seven sections, the third of which, “Summer,” contains only the single poem “Memorial” a

tribute to American service men. The first section, "Lines to Notables" includes the previously mentioned poem on the death of Woodrow Wilson and one for John Coolidge Sr. (father of President Calvin Coolidge). "Just Before the Fight" is a pre-match, poetic analysis of the 1927 Dempsey-Sharkey heavyweight championship bout:

The sporting world would like to know
If Dempsey is so very slow
That Sharkey with his mighty clout
Can knock the former champion out.

And so they pay a million smacks
To bring together these two Jacks,
To watch them battle, round by round,
'Till one shall knock the other down.

.....

But then (however that may be) —
We all will see what we shall see—
At eight o'clock they let them go
And soon we'll say "I told you so."¹³

Among the poems in "Spring" are "Spring Fever," the earlier-discussed "A Toiler Speaks," "Ode to a Car," and "Wearing O' the Green:"

There is not a snake in Ireland
Or so the people say,
For good St. Pat prayed a prayer
And drove them all away.
And ever since that mighty prayer
There's not a snake been seen.
And so the Irish celebrate
By wearing of the Green.¹⁴

Writing in the age of Prohibition, Ballard calls his next sec-

tion "Interlude and Drinking Songs" but the poems, among them "The Little Brown Jug," "Bootlegger," and "Pessimism" are mostly against the use of alcohol. "Drinking Song," however, reveals a more ambivalent attitude towards the issue:

Don't you feel like cussin'
Your dear old Uncle Sam
When you're blue and bilious
And want a little dram?

You would give a dollar
Just for a little nip
Just a little wee bit—
If it only wet your lip.

When you think of prohibition
It gives your heart a pain!
Ah, yes, it is heart breaking
But we have it just the same.¹⁵

Poems in the section "Miscellaneous" include the nostalgic "Lament for Dobbin," the modern (at the time) "Buick" and "The Thrill of My Life," which chronicles the discomfort felt during an airplane ride – a still unusual experience in 1928 – and "The Man Hunt," which may have been inspired by the prison break-out that Ballard experienced up close and personal.

The last poem is "Wonder:"

If we should chance some future day
To sail the ocean wide
I wonder what our eyes would see
Upon the other side?

I wonder if the grass is green
Upon the mountain high,
I wonder if the flowers bloom

And do they ever die?

I wonder if the housetops there
Are covered o'er with snow
Or if we'd find the weather fair
If we should chance to go?¹⁶

"Fall" is the next section in *Ozark Ballads* and it contains "True Fame," the aforementioned "Parable," and "At the County Fair" (the only poem in the collection in which Ballard uses dialect). The poem "Exempt" is an interesting take on serving in the military:

The boys on the farm
Are all right we are told
And it is seldom
They die with T B.
So when Uncle Sam
Got himself in a jam
No farmers were sent over the sea.

For Hoover had said
That the boys on the farm
Should stay there
To reap and to sow.
And if the poets were mad
The farmers were glad
For there was none of us
Rearin' to go.¹⁷

The last section of the book, "Winter," naturally includes poems on the passage of time, the coming of Christmas and the New year. The penultimate poem in this section and the book is "Old Year:"

Farewell Old Year, your time is short,

We hate to see you go,
Your kindly deeds you've measured out
Alike to friend and foe.

For twelve short months you've been with us
And watched our rise and fall
You've measured out your blessings rare
Alike to one and all.

.....
And when the Court House clock tonight
Rings out your funeral dell

If I am in my bed asleep,
Farewell, Old Year, Farewell!¹⁸

In the years after the publication of *Ozark Ballads*, George Ballard seems to have mostly dropped out of the public eye. On April 15, 1929, the paper reported that he had opened a "shine parlor" at 103 N. Block¹⁹ and the following year Ballard and three other men were hurt, though none seriously, in an automobile accident in Fayetteville.²⁰

Not much can be found about Ballard during the next few years, but when he does reappear it's for a very positive reason. During 1935-1936, Henderson School, built just after the Civil War for the African-American children in town, was replaced by a new school which was at first also called Henderson but later renamed Lincoln School.²¹

Dedication for the new school was held at 8 p.m. on the evening of May 21, 1936. Guests that night included Dr. Nolen Irby of the Arkansas Department of Education, who gave the "principal" address; F. S. Root, long-time Superintendent of Fayetteville Schools; James W. Dinwiddie, architect for the new school; Reverend J. W. Webb, pastor of the St. James Baptist Church; and State Senator Robert J. Wilson, scion of one of the oldest and most respected families in town.

Another guest was Fayetteville Mayor A.D. McAllister who

was on hand to present one of the evening's biggest honors. The new school, which was meant to be one of the finest schools for our African-American children in this age of segregation, would proudly have the George Ballard Library. It was a fitting display of respect for the popular local poet.

One of the few references to Ballard after this date indicates that during World War II he went down to Camp Chaffee to shine shoes for the soldiers. Besides some trips to Los Angeles to visit a sister, we know very little of Ballard's last years.²³

On December 3, 1951, George Pool Ballard, poet, died at his home. He lies today in an unmarked grave somewhere in Oak Cemetery, last resting place for many, if not most, of our African-American citizens, on the south side of town just below the National Cemetery.

In July 1978, during Fayetteville's Sesquicentennial celebration, Ballard's entertaining poem "Parable," written for the 1928 Centennial, was reprised. The poem's final verses are an upbeat tribute to Fayetteville by George Pool Ballard, forgotten poet of the Hollow.

So if you live in Fayetteville
Don't treat her with abuse,
Don't kill her to get all the eggs
Like the farmer did the goose.

Just try to be contented,
And help your town to thrive;
Do everything within your power
To keep the goose alive.²⁴

End Notes

1. "Remembering an Arkansas Poet," Joe Neal, *Grapevine*, Vol. VIII, No. 26, March 16, 1977, pp. 5-7. Information about Ballard's life is sketchy at best but this article is one of the best sources for details of his life.
2. *Fayetteville Daily Democrat* (FDD), February 19, 1928.
3. *Ibid*, February 16, 1924.

4. Ibid.
5. Ibid., February 28, 1924.
6. *Ozark Ballads*, George Ballard, Democrat Publishing Company, Fayetteville, AR, 1928, p. 28.
7. Ibid., p. 17.
8. FDD, July 2, 1928 and Neal, p. 6.
9. *Ozark Ballads*, unpaginated front matter dedication page.
10. Ibid., unpaginated front matter acknowledgement page.
11. Ibid., pp. 13-14. Paul Laurence Dunbar was a highly regarded African-American poet of the late 19th and early 20th centuries.
12. Ibid., unpaginated front matter introduction page.
13. Ibid., p. 23.
14. Ibid., p. 31.
15. Ibid., p. 38.
16. Ibid., p. 48.
17. Ibid., p. 52. Ballard is here most likely referring to United States interventions in Nicaragua and Haiti that occurred during this era.
18. Ibid., p. 61.
19. FDD, April 15, 1929.
20. Ibid., February 10, 1930.
21. Henderson School was later incorporated into a home dwelling, which still stands today. Lincoln lasted until all the schools in Fayetteville were integrated, closing its doors in 1965. It was demolished in the 1970s. See J. B. Hogan, "Fayetteville's Old Schools," Flashback, Vol. 59, No. 2, Summer 2009, p. 46.
22. FDD, May 21, 1936.
23. Neal, *Grapevine*, p. 7.
24. *Ozark Ballads*, p. 53.



Rev. James Warthen Workman: The Rhetoric of Methodist Social Justice

EDITOR'S NOTE: This article by Katie Russell, which is about Rev. James W. Workman and the rhetoric he used as a Methodist minister through the middle of the 20th century, is the 2013 winner of the Walter J. Lemke Prize. Russell is a graduate student in the communication program at the University of Arkansas.

By Katie Russell

Some recent critics have charged that many of the churches being established today are designed to be mega-churches that care more for money than for their people. The social issues of the day are not discussed with the same proclivity as tithing of money, these critics would argue.

If these new modern churches seem to have attached themselves to the monetary instead of the physical people in their congregations in some situations, such was not always the case: Advocates of both the faith and of the people have fought for years to stand up for what is controversial and, at times, against popular opinion.

One such advocate was James Warthen Workman, a preacher in Arkansas who fought for the people from the 1920s through his retirement in the 1960s. With his devotion to the people and social issues, he challenged racial issues, gender issues, and the ever-wearying tug between war and peace to establish a faith based in servant-hood and he urged the church to fight for those underrepresented and downtrodden by society. Workman's life is a strong example of what churches might strive for today, and his ethics and lifestyle have given a powerful picture of what



Courtesy of the Special Collections of the University Libraries; James Warthen Workman
Papers, MC538, Box 20, Folder 1, Image 8

James Warthen Workman

Christians are called to do and how they might live.

The Methodist Church has been one of the larger Protestant denominations since its founding in the mid-1700s by John Wesley in England. With the help of Francis Asbury and Thomas Coke, well-known evangelists of their day, Methodism spread throughout the northern part of the United States and eventually was brought to the South in the early 1800s¹. Though Methodism did spread quickly, it was met with many obstacles upon coming to the South. There was still much development to be done in the South, and it was hard work bringing Methodism and the gospel through the raw and sparsely settled mountains, hills, and forests. Fayetteville's Central United Methodist Church dates its origins from 1832 during the Territorial period, shortly after the town's founding, and the first permanent church was constructed on Center Street in 1840.

Throughout the history of the Methodist church in Arkansas, there were particular pastors who worked to inspire their congregations to lead lives that Wesley encouraged, with a specific emphasis on helping others and treating worship with scheduled meetings and disciplined study. There are two helpful books that address the former pastors of note who had strong influence on the growth of the Methodist Church: Anderson's *Centennial History of Arkansas History, a History of the Methodist Episcopal Church, South, in the State of Arkansas 1815-1935*, and Vernon's *Methodism in Arkansas 1816-1976*. One such pastor was Alexander Avery, who worked with the Choctaw Indians and later served in an African Mission in the mid-1800s. His radicalized approach to Methodism in regards to both Native Americans and Africans was ahead of his time. Though Native Americans and Africans were not seen as equal among his contemporaries, Avery never wavered in his work with these groups of people.

Nathaniel Robadeau Griswold, who worked specifically towards greater education and racial equality in the mid 1900s, is another Arkansas pastor of note. He was one of eleven Methodist ministers to sign a contract with regards to equality and

desegregation in 1957. Many churches were still deeply segregated with no plans to desegregate; yet, Griswold and the others who signed the contract were unafraid to openly state their belief in equality. His bravery and forward thinking helped to bring Methodism to a place of equal opportunity.

Among that bold tradition between Avery and Griswold, James Warthen Workman is an important part of history in the growth in the Methodist Church, but little is said about him. His work in society and for youth, not only in Arkansas but across the nation, demonstrated his discipline and commitment to a calling much bigger than himself.² Workman receives some attention in *Methodism in Arkansas 1816-1976* by Walter M. Vernon, and *Two Centuries of Methodism in Arkansas* by Nancy Britton. Both books mention Workman's involvement in the church but with few details about his purpose and rhetorical strategies within sermons and speeches that he gave at conferences throughout the South. Workman was a strong force in the Methodist Church with his forward-thinking views and focus on the youth as the future of the church. Neither of the books provided a well-rounded look into the life of James W. Workman or his life-work in the Methodist Church.³ Therefore, it is a relevant cause to pursue an understanding of Workman's influence and rhetoric within his church and the conferences at which he spoke, using Workman's personal papers and class notes from 20 boxes in the special collections of Mullins Library at the University of Arkansas and a phone interview with Workman's son, John S. Workman.

James Warthen Workman was born November 4, 1897, in Little Rock to a family of Methodist preachers. His great-great-grandfather was a Methodist circuit rider in South Carolina, his grandfather published a Methodist newspaper, and his father, James Mims Workman, was a well-known Methodist preacher as well. Other members of his extended family were also involved in the Methodist church, in areas such as education, ministerial work, and missionary work.⁴

James W. Workman finished his primary and secondary schooling in Arkansas, and graduated from in 1919 Henderson-

Brown College, a forerunner of today's Henderson State University. After marrying Meta Sue Sparks, Workman ventured to Yale University for his undergraduate and graduate degrees. His years at Yale instilled a knowledge and openness of mind to subjects and opinions that do not usually coincide with that of a Methodist preacher. In one of his class notebooks he wrote, "The greatest infidelity is when man determines not to go to the bottom of things." He went on to say, "People are afraid to know the truth...be fair with truth and yourself."⁵ He also made the statement that college and religion get mixed up too often and the realization needed to be had that they were there to learn.⁶ These statements written in his class notebooks are important to understand the person he would grow up to be. These are words that inspire a man to look beyond himself and be willing to learn anything and everything, regardless of whether it seemed to go against personal beliefs or the beliefs of those around.

In particular, his classes of homiletics and evolution were greatly influential and his notes showed his growth of knowledge and ability to decipher his own beliefs and opinions throughout the lectures. Homiletics is the study of the art of preaching, and Workman took a semester course devoted to learning this art. He wrote, "We need the conversational method ... make your message Christian ... make Christ the center of your message."⁷ His focus on conversation as the method for sharing the message of the gospel shows a different communicative aspect of preaching. Instead of talking at the congregation, Workman believed in the importance of talking to the congregation, inspiring a feeling of conversation and not lectures. This method of teaching and preaching came to fruition when he was behind the pulpit and in front of his congregation. Because of this realization that conversation and communication were important, a link can be found between this foundation of preaching and Workman's work with those around him. He did not wish to be unapproachable, but desired to work with people of all ages, social and economic statuses, and races, and he communicated in that manner.

Workman's class on organic evolution was also an interest-

ing choice for the soon-to-be Methodist minister. In his class notebook he quoted, "spiritual manhood and mental manhood are still growing."⁸ His insightful approach to such a controversial subject shows his openness of mind and the ability to keep to his opinions while being open to learn. He did not allow prior learning to hinder his time at Yale, even with a topic so controversial in the church. The study of evolution, at this point, was only around 80 years old; thus, the ideology was still relatively new. The church was still against the idea of evolution because it openly went against the creationist viewpoint of Christians from the book of Genesis. However, it was important that Workman understood all sides of beliefs and understandings of the world to be effective in his own future congregation and society, and he worked to be open to ideas not commonly found among Methodist preachers.

Some of his professors included Henry Hallam Tweedy (homiletics), Richard Swann Lull (evolution), and Henry Wright (principles of personal evangelism). These three professors gave great insight that influenced Workman in his own beliefs and teachings. Workman's study in homiletics by Tweedy was an important class as discussed above. Tweedy was known as an accomplished musician who also was interested in the history of Christian architecture.⁹ He was a multifaceted man who served in music as well as in teaching. Lull, Workman's professor of organic evolution, was well loved and his class of organic evolution was one of the most popular at Yale.¹⁰ Workman's personal evangelism professor, Wright, was a staunch believer in movement and not sitting still. He was a tough professor in that he thought many people were simply lazy or cowardly, which he thought explained why they did not profess and openly share their faith. Wright is best known for *The Will of God and a Man's Lifework*, and was well-known in his field.¹¹

In the midst of his studies at Yale University, Workman also served as a student minister at Fayetteville's Central United Methodist Church in the summer of 1924. Central United Methodist Church originated as a house church organized in 1832,

called the Methodist Episcopal Church. Its first building was located on 112 West Center and was moved to the corner of Dickson and Highland in 1899. When James Workman was a student minister at Central, it was still called the Methodist Episcopal Church and was not renamed Central United Methodist Church until 1968 by the United Conference of the Methodist and Evangelical United Brethren Churches.¹² From that point on, Central United Methodist Church was known as one of the largest churches in Fayetteville with a thriving congregation. For the point of this study, the church will be referenced as Central United Methodist Church due to this being its current and known name.

James W. Workman helped to establish the Wesley Foundation at the University of Arkansas in 1924 and was in charge of college ministries while at Central over the summer. His stint as college pastor at Central was an excellent time of practice for future ministry in Arkansas and gave a strong foundation for how he would conduct his sermons and teachings. During his time as student minister with Central Methodist, he spoke to the Epworth League, the business college at the University of Arkansas, and the senior students of Fayetteville High School. His sermons ranged from speaking about mothers on Mother's Day, preaching about success to the students in the college of business, and speaking about opportunity to high school students.

As the student minister of Central, he also held a leadership position with the Wesley Foundation, newly established in part by him at the University of Arkansas. The fact that he helped to establish the Wesley Foundation shows his leadership qualities and ambition to do what he knew would further the church and help people in the community. He spoke to the college students who were part of the Wesley Foundation in one sermon about being willing to go forward in their own personal religious walks with the purpose of sharing their faith and devote their lives to the ministry of Christ. He spoke to the students about college being a learning area, in which they will learn how to live a Christian life and then go forth into the world to share with everyone

with whom they would come in contact.¹³ He used his summer as a student minister to learn how to effectively preach, but he also established his preaching style as one that would challenge the opinions of many in his day and time. From this point on, his sermons evolved to preach of social issues and the proper conduct with which Christians might address such issues. He did not shy away from touchy subjects of racial equality, war and peace, and grew as a strong spokesman for the misrepresented.

After receiving his Bachelor of Arts, Master of Divinity, and Master of Arts from Yale and preaching for a short time in Oklahoma, Workman returned to Arkansas to see what the future held for him. He spent a year as the youngest president of Henderson-Brown College in Arkadelphia, where he had received his first undergraduate degree. His father, James Mims Workman, had also had a stint as the president of Henderson-Brown. The fact that James W. Workman was the youngest president of Henderson-Brown shows the initiative and leadership ability he held from such a young age; he had a natural knack at leading people. Due to his time at Henderson-Brown University, a scholarship was set up in his name in 1983, following his becoming a distinguished alumnus in 1975.¹⁴ James W. Workman held the position of president for one year before moving on to preach in Conway, Arkansas. Following a short time as a preacher in Conway, Workman moved to Fayetteville to preach at Central United Methodist Church. His six years at Central are the focus of this work.

Workman was the pastor of Central United Methodist Church from 1934-1940. During his years at Central, he accomplished many things. His three sons had their teenage years in Fayetteville, and, as a family man, Workman worked to be a loving father of his family alongside his church. Also, while in Fayetteville he received his honorary Doctor of Laws degree from Southern Florida University in 1936¹⁵ and held the position of Arkansas correspondent of the American Civil Liberties Union (ACLU) in 1939¹⁶. His presence as pastor, father, and ACLU correspondent spread his influence

and teaching, not only in Arkansas but across the country.

Workman preached a multitude of subjects to his congregation, but he put a special emphasis on the youth of the church. For example, one of his sermons addressed questions youth ask of God.¹⁷ Even at young ages, Workman knew that they had questions, and he wanted to answer those questions as opposed to the youth having to figure it out for themselves. He also preached about the importance of the youth and children. In this sermon he spoke about how children see things differently and that “without the children the church is gone.”¹⁸ His focus in sermons on the youth and the fact that they are the future of the church reiterated Workman’s attention on the future of the Methodist Church and the people who will be its leaders.

Workman also spoke at many youth conferences and graduation ceremonies. He was the main speaker at youth conferences in Mississippi, including the Methodist Student Conference, and the State Student Conference. He also spoke in Oklahoma, Louisiana, Florida, and throughout Arkansas. Workman was the preacher at Central United Methodist but he did not limit himself to the closely surrounding areas. He welcomed the chance to speak to students all over the south and worked hard to instill in the youth the fact that they were the future. In two particular talks in Little Rock, Arkansas (one with a white high school and one with a black high school), the youth submitted questions about God, religion, and life in general. Workman received questions ranging from jobs to gambling to parents to religion. He opened the floor to receive the questions teenagers had on their hearts and worked to answer them as best he could. It is interesting that Workman put so much time and effort into answering questions that would seem not to matter in the long run. He did not pick and choose the questions to answer based on importance, but satisfied every question of the youth to let them know they were listened to and important.¹⁹

Aside from speaking at many youth conferences, Workman wrote about these conferences and what was talked about in later writings. Many of his writings regarding these conferences

focus on the issues that were discussed and how the youth responded to social issues. In one response to a conference he discussed how many students were, at that day and time in 1935, disgusted with where the country was going. One student apparently disagreed strongly with the idea of share-cropping, and many were disgusted by how segregated the church still was. Students also displayed strong emotions regarding militarism vs. pacifism. One student even asked how they could really be Christian in a "very slow and conservative church at home."²⁰ Movement in the youth was strong and Workman worked to evolve these discussions into action.

His sermons also focused on living a Christ-centered life. John Wesley believed in the activities of religion alongside the teachings, such as Sunday school, working in the community, and being a part of society outside of church. Workman spoke of these things in many of his sermons with the intent of encouraging the people of his congregation to take part in the action alongside the faith of the church.

The center of his sermons ultimately revolved around his work with social issues, and his encouragement to the congregation to look beyond themselves to those around them. Workman believed strongly in educating oneself in school and in life. In one sermon given in March of 1936, Workman discussed the idea of "Powered Living." At one point he states, "[This] education centers in Persons above everything else...freedom for the whole man...not preservation of life, but development of a personality."²¹ Another sermon he delivered in May of 1938 focused on "breaking barriers" between us and the world. He states that "Christ was a unifying, rather than dividing, power in our lives" and went on to talk about breaking barriers between blacks and whites, men, women, and youth, Christian and non-Christian.²² Though these are only two examples of his sermons with regard to living outside the church, they are two powerful examples of his work with social issues. He was against segregation, wanted people to tear down the wall between them (either in race or sex), and was against the idea of war to settle a scuffle. Work-

man was a staunch believer in the people and in equality of those people.

As a father, Workman was well thought of by his children. John S. Workman, the youngest of James W. Workman's sons, openly shared about the closeness of their family unit and told stories of his childhood with Workman as the head of the household, including one story about James and his love of golf. John said that James was an enthusiastic golfer who often played at the Fayetteville Country Club. Though many golfers at the time were known to have profane mouths, James was known to say, "I can't say what I want to, but where I spit the grass won't grow." A reverence for his place in society, mixed with a noticeable sense of humor was evident in James' personality.²³

John Workman went on to become a pastor for 20 years followed by years of writing for the *Arkansas Gazette* as the religion editor. John has published three books, and he has been influenced noticeably by his father in how he approached life and worked to influence those around him with kindness and hard work. This story shows James' personality and love for his family and for normal leisure. This is important to understanding his rhetoric because it portrays the solid example James Workman set for his congregation and the families within, even his own.

Workman's involvement with the American Civil Liberties Union also influenced his teaching and lifestyle. The American Civil Liberties Union is an organization that was founded in 1920 with the sole purpose of upholding the rights set forth by the American Constitution. Its program was directed to uphold "three major areas of civil liberties: inquiry and expression, including freedom of speech, press, assembly, and religion; equality before the law for everyone, regardless of race, nationality, sex, political opinion, or religious belief; and due process of law for all."²⁴ The ACLU worked with court cases surrounding slavery and civil rights issues, communist cases, and other minority rights cases.

Workman was the ACLU state correspondent for Arkansas in 1939, and was, therefore, knowledgeable of the current cases.

The fact that Workman was the correspondent proves his involvement and connection to the ACLU, a program that met controversial issues head on with the purposeful intent of returning simple human rights instilled by the Constitution to people who had been taken advantage of by a prejudiced, unyielding society. Workman cared about the common man, regardless of social standing or the current civil liberties allowed. Workman agreed with and worked for the ACLU in an effort to unchain those who had been downtrodden and judged based on skin color, sex, or beliefs.

During his time as Arkansas correspondent for the ACLU many cases were brought to the union's attention. One such case was the Tony Hicks Case. This particular case was in reference to a plantation in Cross County that was still using peonage practices for the harvesting of crops. In 1939, when this case was brought to the attention of the ACLU, slavery had officially been abolished for over 60 years and was an illegal form of cheap labor. This particular case is interesting because apparently there was a fake investigation to ease the minds of those who had brought this case to the forefront, but the investigation was not thoroughly done, and peonage was still the labor force of the plantation. K.T. Sutton, a Helena attorney, brought this case to the attention of the ACLU for the sole purpose of rectifying the wrongs that were being done on this plantation, and he asked for help in bringing the plantation owners to justice and ridding the plantation of peonage. Because Workman was the state correspondent for the ACLU, he would have been an important part of this case, and this reflects his belief in truly abolishing economic slavery and treating blacks as equal to whites.

Another case brought to the ACLU was the Strecker Deportation case of 1939. Austrian-born Joseph G. Strecker was living in Hot Springs when he was charged with deportation. He was an admitted former member of the Communist party, but his membership had lasted only a year. He had since distanced himself from the Communist party and had had no affiliation with the party for seven years. The case consisted of arguments regard-

ing Strecker not being a citizen, having been turned down for naturalization into the United States prior to the case, and having affiliations to the Communist party. The ACLU was against his deportation, as he was within his First Amendment rights to free speech and association; however, because he was not actually a citizen, it was argued that the first amendment did not directly apply in this case. The U.S. Fifth Circuit Court had decided in favor of Strecker, but the government took the case to the Supreme Court in 1939. Jerome Britchey, staff counsel of the ACLU in 1939, wrote to the office of solicitor general in Washington, D.C., asking for copies of the case to put in their files; however, there were no copies to be had. The U.S. Supreme Court later ruled 6-2, also in favor of Strecker, who was not deported. The ACLU argued that Strecker was indeed within his rights under the First Amendment, and had every right to remain in the country, as he no longer associated with the Communist party. The fact that the ACLU sided with a former Communist party member shows their unbiased association to fair justice. Regardless of the fact that he had been a part of a party that was said to support the overthrow of the government, Strecker was within his rights as a human being to live in the United States without fear of deportation.²⁵

Outside of his participation as pastor and correspondent, Workman was involved in organizations to further his town and country. For example, in a newspaper article from the *Fayetteville Daily Democrat* on August 25, 1936, Workman was listed as one of the speakers of the Emergency Peace Campaign, an organization whose goal was to keep the United States out of war and, further, war out of the world.²⁶ Alongside speaking at the Emergency Peace Campaign in 1936, Workman also became a member of the Fellowship of Reconciliation, an organization whose goal was to “replace violence, war, racism and economic injustice with nonviolence, peace, and justice.”²⁷ His involvement with these two organizations demonstrates his advocacy for peace, equality, and justice in the world. Though he was a pastor at a conservative southern

church, Workman's views were progressive in nature.

Workman lived a full life with the sole intent of leading and helping others. Following his years in Fayetteville, he moved to Chicago to work as an associate director of the National Department of Stewardship for the Methodist Church. He then moved back to Arkansas in 1946 to preach at First Methodist Church in North Little Rock. While in North Little Rock, Workman was the editor of the weekly religion column for the *Arkansas Gazette* in 1952 and 1953. He then moved to Lone Star, Texas, in 1953 as a chaplain for an industrial company called Lone Star Steel Company; while there, he worked to establish a Methodist Church. In 1956 he returned to Arkansas to preach in different towns until 1971 when he retired. On December 13, 1984, Workman passed away. His life had been rich with experiences and teaching opportunities for those around him.

Workman's involvement with organizations such as the ACLU shows his passion for people that went beyond the pulpit. Though he loved his congregation and church body, he also loved the marginalized and "unworthy" of society. Through his life, we can see the over-arching theme of servanthood and duty to those who suffer or simply need guidance in their lives. He was a warrior of the people in a humble way, and has been overlooked in history because of that humility. The truth, however, is that James Warthen Workman was for the people and looked beyond himself to those who needed a representative and friend.

Workman was a representative of the people and can be viewed as an example for the leaders of churches now. Though he was a leader of the church, he was also a leader of the people and a true advocate for others. Today, we see a common movement toward mega-churches and the desire for money and growth; however, James Workman set a pure example of standing up for the person, not the institution.

His use of persuasion impacted not only his church and community, but the communities and states around Workman. His voice carried throughout the South and was heard by a multitude of people, Christian and otherwise. In his mind, social

justice was not to be hemmed in by religion, so he reached out to everyone around him. James Warthen Workman effectively used persuasion to get his message out to the rest of the United States, and his voice never wavered. His contribution to Fayetteville and Methodism in Arkansas was important and should be remembered.

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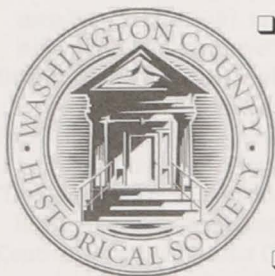
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Prosecution of a Sabbatarian from Springdale

The following entries are excerpted from the book American State Papers Bearing on Sunday Legislation (pp 325-333), edited by William Addison Blakely and published by the National Religious Liberty Association in 1891. This portion bears directly on prosecution of the Rev. J.W. Scoles of Springdale, who was charged with performing labor on the Sabbath, or at least the Sabbath as defined by the Arkansas Legislature. Scoles and five of his fellow Seventh-Day Adventists were convicted of breaking the law, and his conviction was affirmed by the Arkansas Supreme Court. The Supreme Court decision also affected nearly 20 similar cases across Arkansas. Endnotes are from the original source but re-numbered for these excerpts.

Operation of Sunday Laws.

Introduction of Sabbatarianism into Arkansas, and the Sunday Law.

Illustrative of the operation of Sunday laws, the following excerpt from an article in the St. Louis "Globe-Democrat," on the trials of the Seventh-day Adventists in Arkansas, is inserted. After alluding to the success of the denomination in the State, it says:

"They have been from the first apparently an industrious and God-fearing people, the chief difference between them and other Christian bodies being that they observe the seventh day as the Sabbath, according to the commandment. But it seems that sectionalism cannot lay down its arms even when the sacred precincts of religion are entered, so among the first things performed by the Legislature at its session last winter, less than a year after these people had come into the State, was the repeal of the clause which gave them the liberty to keep the day of their choice. This may be a part of the 'reform' connected with the

new machine; but if so, it seems to be directed by a very bigoted spirit.

"As the law now stands, all parties, irrespective of their religious belief, are compelled to observe the first day of the week as the Christian Sabbath, and under this law three indictments were found against members of the above denomination, one of the cases being against Elder Scoles, one of their ministers, whose case is to be made the test in the Supreme Court as to the constitutionality of the recent act of the Legislature. It is a little singular that no one else has been troubled on account of the law, with perhaps one minor exception, while members of the above denomination are being arrested over the whole State. It savors just a trifle of the religious persecution which characterized the dark ages. A minister of the gospel pleading in a court of justice, with the open Bible in his hand, for the liberty to keep God's commands is a strange sight in this country; but according to the rulings of the court in this case, a man has no rights of conscience outside the dictation of the law. If this be the case, and if our lawmakers are to control the religious opinions of their constituents, there is no telling what we may yet see in the way of enforcing their peculiar creeds and dogmas. Much interest is manifested here over this matter, and a decision from the higher courts is anxiously looked for."

"The indictment of Rev. J.W. Scoles, an ordained minister, was as follows:

"State of Arkansas v. J.W. Scoles. Indictment.

"The grand jury of Washington county, in the name and by the authority of the State of Arkansas, accuse J.W. Scoles of the crime of Sabbath-breaking, committed as follows; viz., the said J.W. Scoles, on Sunday, the twenty-sixth day of April, 1885, in the county and State aforesaid, did unlawfully perform labor other than customary household duties of daily comfort, necessity, or charity, against the peace and dignity of the State of Arkansas.

"J.P. Henderson, Prosecuting Attorney."

Mr. Scoles was arrested at Springdale, Arkansas, where he had organized a church of Sabbatarians in 1885, and where they had begun a house of worship. In reference to his arrest, Rev. Mr. Scoles says:

"I volunteered to do the painting as my share of the work, in addition to my subscription. I worked away at the church at odd times, sometimes half a day and sometimes more, as I could spare the time. The last Sunday in April, 1885, in order to finish the work so I could be free to go out for the summer's labor with the tent, and expecting to go the next day twenty miles, I went over to the church, and finished up a small strip of painting on the south side of the house, clear out of sight of public roads; and here I quietly worked away for perhaps two hours, in which time I finished it, and then went home. It was for this offense that I was indicted."

Report of the Bar Association of the State of Arkansas. Sunday Laws.

"Our statute as it stands in 'Mansfield's Digest,' provides that 'persons who are members of any religious society who observe as Sabbath any other day of the week than the Christian Sabbath, or Sunday, shall not be subject to the penalties of this act (the Sunday law), so that they observe one day in seven, agreeably to the faith and practice of their church or society.' 'Mansfield's Digest,' section 1886.

"This statute had been in force from the time of the organization of the State government; but it was unfortunately repealed by act of March 3, 1885. Acts, 1885, page 37.

"While the Jews adhere, of course, to the letter of the original command to remember the seventh day of the week, there is also in the State a small but respectable body of Christians who consistently believe that the seventh day is the proper day to be kept sacred; and in the case of *Scoles v. State*, our Supreme Court was compelled to affirm a judgment against a member of one of these churches, for worshiping God according to the dictates of his own conscience, supported, as he supposed, by good theo-

logical arguments. It is very evident that the system now in force, savoring as it does very much of religious persecution, is a relic of the middle ages, when it was thought that men could be made orthodox by an act of Parliament. Even in Massachusetts, where Sabbatarian laws have always been enforced with unusual vigor, exceptions are made in favor of persons who religiously observe any other day in the place of Sunday. We think that the law as it stood in 'Mansfield's Digest,' should be restored, with such an amendment as would prevent the sale of spirits on Sunday, as that was probably the object of repealing the above section."

OPEN LETTERS.

With the permission of the recipient, I insert the statements of some of the foremost lawyers and other prominent citizens of Arkansas, relative to the operation of the Sunday law of that State.

Bar of the Whole State Shocked.

The first is from Judge Williams of Little Rock, formerly a judge of the Supreme Court of the State of Arkansas:

"Little Rock, Arkansas, March 21, 1887.

"Rev. Dan T. Jones:

"Sir: As requested, I give you a short résumé of the history of our Sabbath law of 1885. Up to the time of the meeting of the Legislature in January, 1885, our Sunday law had always excepted from its sanctions the cases wherein persons from conscience kept the seventh day as the Sabbath. It had been the case for many years at the capital, that no Sabbath laws were observed by the saloon-keepers. After the election of 1884, the newly-elected prosecuting attorney of that district, commenced a rigid enforcement of the law. A few Jewish saloon-keepers successfully defied it during the session of the Legislature. This led to the total and unqualified repeal of the conscience proviso for the seventh day in the old law. This was used oppressively upon the seventh-day Sabbath Christians, to an extent that shocked

the bar of the whole State. A test case was brought from Washington county. Our Supreme Court could not see its way clear to hold the law unconstitutional, but the judges, as men and lawyers, abhorred it. Judge B.B. Battle, one of the three judges, was, with Judge Rose and myself, a member of the standing Committee on Law Reform of our State Bar Association. In our report, as you see, we recommended a change, which the Association adopted unanimously, Chief Justice Cockrill and Associate Justices Smith and Battle being members present and voting. At the meeting of the General Assembly the next week (January, 1887), Senator Crockett introduced a bill repealing the obnoxious law, in so far as it affected those who keep holy the seventh day, still forbidding the opening of saloons on Sunday.¹

"Truly yours,

"Sam W. Williams."

Law Oppressive on Sabbatarians.

The next is from Judge Rose of Little Rock, a prominent lawyer, and one of the Committee on Law Reform of the State Bar Association:

"Little Rock, Arkansas, April 15, 1887.

"Rev. Dan T. Jones,

"Dear Sir: Yours received. The law passed in this State in 1885, and which has since been repealed, requiring all persons to keep Sunday as a day of rest, although they might religiously keep some other day of the week, was enacted, I think, to meet the case of certain Jews in this city who kept saloons and other business houses open on Sunday. It was said that those persons only made a pretense of keeping Saturday as a day of rest.² Whether these statements were true or not, I do not know. The act of 1885 was found to work oppressively on persons believing as you do that Saturday is the Christian as well as the Jewish Sabbath; and hence its repeal. It was manifestly unjust to them as well as to Jews who are sincere in their faith.

"You ask me to express my opinion as to the propriety of such legislation as that contained in the repealed act. Nothing

can exceed my abhorrence for any kind of legislation that has for its object the restraint of any class of men in the exercise of their own religious opinions. It is the fundamental basis of our government that every man shall be allowed to worship God according to the dictates of his own conscience. It was certainly not a little singular that while in our churches the command was regularly read at state times, requiring all men to keep the Sabbath, which, amongst the Jews to whom the command was addressed, was the seventh day of the week, men should be prosecuted and convicted in the courts for doing so. As to the theological aspect of the matter, I am not competent to speak; but as a civil requirement, my opinion is that any legislation that attempts to control the consciences of men as the discharge of religious duty, can only be the result of that ignorance and fanaticism which for centuries proved to be the worst curse that ever afflicted humanity.

"Very respectfully yours,

"U.M. Rose."

Nature of the Sunday Prosecution.

Mr. E. Stinson, a public school teacher in Hot Spring county, writes concerning the nature of the Sunday prosecutions as follows:

"Malcolm, Hot Spring County, Arkansas
March 27, 1887.

"Mr. Jones:

"Dear Sir: In answer to your inquiry, will say that since the repeal of the exemption clause in our statutes, which allowed persons who kept another day than Sunday as Sabbath, to go about their ordinary work or business on that day, several indictments have been found in Hot Spring county. In each and every case the parties so indicted have been conscientious observer of the seventh day, so far as I know them. To my knowledge others have worked on Sunday who did not observe the seventh day, and no bills were found against them. I believe the prosecutions to be more for religious persecution than for the purpose of guarding

the Sunday from desecration. The men who have been indicted are all good moral men and law-abiding citizens, to the best of my knowledge. The indictments, to the best of my belief, were malicious in their character, and without provocation. I believe the unmodified Sunday law to be unjust in its nature, and that it makes an unjust discrimination against a small but worthy class of our citizens. I am a member of the Baptist Church, and not an observer of the seventh day; but I accept with gratitude the recent change in the laws of our State, which shows more respect for the conscientious convictions of all our citizens. I do not believe that if the same acts for which the indictments were lodged against Seventh-day Adventists, had been committed by those who did not keep the seventh day, any notice would have been taken of them. Respectfully,

"E. Stinson."

Persecution and Religious Intolerance Manifested

The physician and proprietor of the Potash Sulphur Springs Hotel, a health resort near Hot Springs, both old residents of the place, were personally acquainted with some of those convicted of Sabbath-breaking in Hot Spring county, and write as follows:

"Postash Sulphur Springs, Arkansas, March, 1887.

"To whom it may concern: We, the undersigned, herewith testify that the recent prosecutions against the observers of the seventh-day Sabbath in our vicinity, have brought to the surface a religious intolerance and a spirit of prosecution, the existence whereof a great many imagine not to exist any more in our time.

"J.T. Fairchild, M.D.

"E.E. Woodcock."

Sabbatarians Alone Indicted.

Another letter, from Mr. Fitzhugh, a justice of the peace, and acting deputy-sheriff in Hot Spring county during the two years in which the unmodified Sunday law was in force, will show the estimate as citizens and neighbors, placed upon some who were indicted for Sabbath-breaking.

"State of Arkansas, County of Hot Spring,
 "Salim Township, April 9, 1887.

"On the second day of March, 1885, the Legislature of Arkansas repealed the law allowing any person to observe as the Sabbath any day of the week that they preferred, and compelled them to keep the Christian Sabbath, or first day of the week. The effect of this change worked a hardship on a class of citizens in this country, known as Seventh-day Adventists, who observe the seventh instead of the first day of the week, as the Lord's Sabbath. There were five or six of them indicted (and some of them the second time) by the grand jury of this country, for the violation of this law.³ In fact, these people were the only ones that were indicted for Sabbath-breaking, during the two years in which this law was in force. I was not intimately acquainted with but one of these people, Mr. John Shockey, who moved from Ohio, and settled within one and one-fourth miles of me, some two and a half years ago. I know nothing in the character of this gentleman but what would recommend him to the world at large. As a citizen, he recognizes and regards the laws of our country (with the above exception); as a neighbor, he might well be called a Samaritan; as a Christian, he is strict to his profession, and proves his faith by his works.

"Respectfully,

"Benj. C. Fitzhugh, Justice of the Peace.

1. For Senator Crockett's speech on the adoption of this bill, see ante page 208 et seq.
2. This was the plea in the Legislature to get the exemption repealed: but it was a peculiarly significant fact that while Sabbatarians were prosecuted in various parts of the State, not a single saloon-keeper was prosecuted during the whole two years.
3. In Arkansas there were over twenty cases of the prosecution of Sabbatarians.



Call for Submissions: Seventh Annual Prize

The Washington County Historical Society announces the seventh annual competition for the Walter J. Lemke Prize and the Lessie Stringfellow Reid Prize with a call for articles. Anyone interested in Washington County history, whether a professional or amateur historian, is encouraged to enter. Topics can be on any phase of Washington County's history or archeology, deal with an individual or institution connected with the county, and can address any time period.

A \$250 prize is offered in each of two categories: the Walter J. Lemke Prize for best article about Washington County history with preference given for subjects outside of Fayetteville; and the Lessie Stringfellow Read Prize for best article about Fayetteville. Winners will be recognized at the annual Ice Cream Social in 2012.

Manuscripts will be judged on their contribution to the expansion of the county's history; the originality of the subject; and, the use of primary and secondary sources. The manuscripts must be original material, and must not have been previously published; no more than 40 pages, typed, and double-spaced with endnotes included on separate, double-spaced pages, although they do not count toward the 40-page limit. The title page should contain the heading "WCHS PRIZE," the full title of the manuscript, the author's name, mailing address, telephone number, and e-mail address.

Entries become the property of the Washington County Historical Society and will not be returned to the author. All submissions will be considered for publication in *Flashback*. The historical society reserves the right to award one or no prizes.

Copies of all entries in the Lemke Prize will be deposited with the Special Collections Department at the University of Arkansas Libraries. Entries may be mailed to Lemke Prize, Washington County Historical Society, 118 E. Dickson Street, Fayetteville, AR 72701, or e-mailed to charlie.alison@gmail.com by June 30, 2014.

For additional information on the prizes, please contact Charlie Alison at the above mailing address, at 575-6731 or at charlie.alison@gmail.com.

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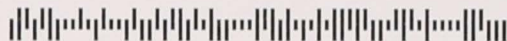


Contact Katie Tennant, executive director of Fayetteville Area Community Foundation, a local affiliate office of Arkansas Community Foundation. Contact her at fayettevillearea@arcf.org or 479-444-6880.

Flashback

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